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Throssel Hole Priory is a training monastery, parish church and retreat centre following the Sōtō Zen Buddhist tradition. The Priory is affiliated with Shasta Abbey, whose Spiritual Director is Rev. Rōshi Jiyu-Kennett, O.B.C., Abbess. Shasta Abbey, Headquarters of the Order of Buddhist Contemplatives of the Sōtō Zen Church, is located in Mt. Shasta, California, U.S.A. The Priors of Throssel Hole Priory are disciples of Rev. Rōshi Jiyu-Kennett and follow her teaching.

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The Journal of Throssel Hole Priory is published as a service to people who are seriously interested in the practice of Buddhism. Through the Journal the Priory's members and friends share their understanding and meditation experience. We invite our readers to submit material arising from the practice of meditation to be considered for publication. Opinions expressed in each article are those of its author and do not necessarily reflect the views of the Priors. The Journal is published quarterly (or if less frequently with an equivalently greater number of pages).

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EDITORIAL

The essence of the kōan of everyday life is the question 'what is my purpose for living?' One of the great gifts of training, maybe *the* great gift of training is that ones purpose becomes clarified and becomes a source of strength.

With best wishes for the New Year and in gasshō,

kinzan.

* * * * *

* We plan to hold a midnight ceremony to mark the
* New Year and a New Year's Day Brunch the following
* morning. Please join us if you can.

* * * * *

ZEN, THE SALVATION OF MAN.

The Very Rev. Chisan Kōhō.

translated by Myozen Delport.

(At the time of writing this work Kōhō Zenji was both blind and paralysed; the entire work was spoken to his secretary and prepared for publication by him. Reprinted with permission from the Journal of the Zen Mission Society, February-March 1971.)

Chapter 1. There are ten questions, or problems, regarding Zen to which answers are often required; of these ten I think numbers one, two and three, being very basic, are generally known, however, I will take them in order and talk about them briefly.

1. *Zen accomplishes redemption.* The first question is whether or not one can be saved by Zen and, if so, what is the basis for being so saved.

There are various kinds of Zen; Lesser Vehicle Zen, Greater Vehicle Zen, the sudden school and the gradual one; within these Zen schools there are a myriad types. However, if one is asked to talk about what the truly transmitted Zen of the Sōtō school is, we will instantaneously understand this first question.

In Dōgen Zenji's "Shōbōgenzo Bendōwa" there is the following, "If a person should sit only once, with the attitude of body, speech and mind of the Buddha, the whole world will show the attitude of the Buddha and the empty sky will become enlightened.by sitting thus only once you will become one with everything, move in completeness with time. As for the past, present and future, you will display the eternally unchanging conduct and acts of a Buddha within all things."

This is the truly transmitted Zazen of our school. Even if we sit only once, taking upon ourselves the attitude of the Buddha in body, speech and mind, we enter Samadhi, the whole world becomes the Buddha Mind and all space becomes enlightenment. It is not "my" enlightenment only. Where time and space is concerned you move in the limitless, endless, unmeasurable. All things fuse into one; each moment is the completion of that particular moment; the three worlds of past, present and future are the Way of Buddhahood in its entirety. Such it is. Many have spoken of the above, but the explanation in Bendōwa is that of the true Zazen of Sōtō.

This being so, simply sitting is not Zazen; real Zazen is

to move through limitless time and space, to comprehend the whole world of the Dharma as well as past, present and future. This Zazen is to exhibit the True Form of the Buddha; it is the fulfillment of enlightenment within daily life.

Also in Bendōwa there is the following, "The great teacher Shakyamuni undoubtedly transmitted the supreme means towards the attainment of the Way; like the Buddhas of the Three Worlds, he attained the Way through Zazen." Dōgen continues, "Furthermore, all the patriarchs of India and China realised enlightenment through Zazen." Speaking from this standpoint, all Buddhism has Zazen as its birthplace. In the cases of Mohammed and Christ, for example, both gained inspiration and heard the revelations of God through doing Zazen and could thus cause religions to develop.

Through this kind of Zazen mankind is being saved even today; and through the Way of Zen mankind will naturally be saved in the future.

Lately science has made many advances and our mechanical culture has made immense progress, resulting in a world rushing hither and thither; the tempo of everything has increased and, as a result, the heart of man has lost its serenity. As a result of all this man has lost, or has no time for, various types of culture and training and thus mental disturbances have arisen; people have weak nerves, become distracted and end by being neurotic. Because of all this in this day and age I believe that Zen is the most suitable way to the salvation of mankind.

Hakuin, in his "Orategama," speaks of "the two stages of activity and quiet in meditation." Active meditation is more difficult than passive. To-day men's hearts are filled with the hardships of the seven delusions and the eight errors; due to the rushing of the world they have lost their right senses. It is necessary to find our senses through practicing right effort - mindfulness - and it is also necessary to find our original face through one-pointedness of mind by practising meditation and reaching the Samadhi of no-self, no-mind.

In the Mahaparinirvana Scripture we find the words, "All sentient beings innately have the Buddha Nature." All living things have the Buddha Nature. The words have a double meaning and so this also means that all "existence" has the Buddha Nature. Living just as we are we are endowed with the Buddha Nature, and the purpose of Zazen is to 'polish' that Buddha Nature. When 'kenshō' is mentioned there is a slight difference between its use in Rinzai and Sōtō. Sōtō does not greatly stress its importance although it is generally said that kenshō is the

object of Zazen. In Rinzai Zazen is used as a means of obtaining kenshō, kenshō being the aim of Zazen. As far as Sōtō is concerned Zazen is not a means to an end, it is the end itself, equalling the aim, kenshō. This is because Zazen is part of enlightenment; within Zazen appear our original face and the beauty of our true home.

Seeing the 'central figure' in ourselves, the so-called real mind, is what we call kenshō, but this kenshō and Zazen are not two separate things. The reason is that, as stated above, each time one sits in Zazen one is in the whole realm of the Dharma which transcends the endless universe and is therefore undualistic, positive. It is not Zazen with kenshō as its aim; kenshō is, of its own accord, within Zazen.

2. *Kenshō contains the understanding that all things are already enlightened.* The second question deals with the content of Shakyamuni Buddha's enlightenment and is, of course, connected with number one.

The 8th. of December is called "Rōhatsu," and "Rōhatsu Sesshin" lasts from December 1st. to the morning of December 8th. During this Sesshin all trainees remain in Zazen both day and night. Of late years, Jōdō-e, the ceremony commemorating the enlightenment of Buddha, is held on this eighth day of December throughout the world but, from ancient times, the three schools of Zen have always strictly observed Jōdō-e. Shakyamuni Buddha understood his enlightenment at the age of thirty and, at the time, exclaimed, "How wonderful, how wonderful! All things are endowed with the Wisdom of the Buddha. When one Buddha gains enlightenment and sees the whole world as it is all animate and inanimate things, grass, trees, earth, all are enlightened."

Shakyamuni Buddha was enlightened when he saw the morning star and saw that all other things are enlightened. To sum up the content of Shakyamuni Buddha's enlightenment we should say that trees, grass, earth and all are enlightened. This enlightenment is not Shakyamuni's alone; it is the whole world's. When Shakyamuni Buddha saw the morning star, on December 8th., he was enlightened as to the fundamental Truth that heaven and earth have the same root and the myriad things and being are but one body. Man lives in a world of dualism so full of contradictions that he inevitably runs into a wall, but, within the world of dualism, there is the world of the Truth of Shakyamuni Buddha's enlightenment in which heaven and earth are the same, having the same root, and all things are one; where subjectivity and objectivity are one and the same.

Shakyamuni Buddha gave various discourses, but the Four Noble Truths, the teaching of Dependent Origination and the Noble Eightfold Path are examples of the systematic method he employed to explain the content of his enlightenment and it is from these that the Buddhist scriptures were compiled.

3. *The experience of Buddha and Self as one.* In the "Shōbōgenzō Genjokōan," written by Dōgen, is the following, "To study Buddhism is to study the self; to study the self is to forget the self; to forget the self is to be enlightened by everything and this very enlightenment breaks the bonds of clinging to both body and mind not only for oneself but for all living things as well."

The words express the potential of kenshō very well; there is no way to kenshō other than to study the self, - ".....to study Buddhism is to study the self, to study the self is to forget the self....." to forget your small, individual self. A poet of old, when searching for the Way of the Buddhas, said that he found he had only to look into his own heart. The Way of the Buddha is not to be found elsewhere. It is within oneself - Buddhism cannot be separated from one's own "kokoro" (heart, soul, mind).

"To forget the self is to be enlightened by all things." When you find that you are one with all things subjectivity and objectivity are one and you are awakened into the positive world of non-duality. Call it the original non-duality, or call it the Buddha Nature within yourself - to become one with the "central figure" or "force" within oneself is to be enlightened by all things, the oneness of subject and object.

"To be enlightened by all things is to break the bond of clinging to both body and mind, not only for oneself but for all beings as well." Object or subject, other or self, the lesser self or the greater self, - these concepts are discarded. All opposites are cut - could we say that one becomes the very substance of reality? - one simply melts into, and fuses with, everything. Upon the disappearance of discrimination between self and other you experience the peaceful state of non-duality which can be called the potential or condition of enlightenment.

This original Nature, or Buddha Nature, is in all things; it is in oneself, in others and in all forms of existence. When, through Zazen, you find the presence of the Buddha Nature within you of which you have, up to now, been unaware, you see the True Nature of the whole universe and the whole universe, all things and self harmonise into oneness.

The above is easily said, but to experience it and make it

your own is not so simple - herein lies the necessity for Zazen.

4. *All things are seen as the new kōan.* The fourth question is, "the koans are too old; cannot new ones be made?"

There are ordinarily a thousand seven hundred kōans in Zen and these are recorded in the Keitoku Dentōroku. The Dentōroku, as a historical Zen work, is the book containing the chronological biographies of the patriarchs and masters of old, recording the circumstances under which they understood enlightenment and their relations with their disciples - which means that it is the record of a thousand seven hundred masters. These have all been studied and given commentaries and, from them, were chosen the kōans recorded in the Hekiganroku, Shōyōroku and Mumonkan; in addition to these there is also Dōgen Zenji's "Nenpyo" collection. Although these have mostly been taken from the Dentōroku there are later cases - such as Bankei's Fushōzen of Tokugawa era Rinzai. Towards the evening of Bankei's life Hakuin was born. Hakuin arranged the kōans of the Rinzai school into the following order:- Hosshin, or Dharmakaya; Kikan, or inter-connecting; Nanto, or hard to pass; Goi, or five ranks; and Jujukin, or the ten abstinences. When each of these groups had been fully experienced the student received inka-shomei - today's Rinzai Zen of the Hakuin tradition says that thirty years of study is needed for the purpose of experiencing the whole series. In Rinzai Zen the master pushes the students, whether members of the priesthood or laymen, by training them in accordance with Hakuin's order of kōans, and this method is called "ladder-Zen" by Sōtō.

With regard to the question as to whether new kōans can be made we have to understand that the kōans of Hakuin and Bankei were formed by the circumstances of specific generations and therefore new kōans are possible to-day. Kōans should not be thought of as restricted to a thousand seven hundred; all of creation, all of the universe is a kōan. The sounds in the valley and the colours of the mountains; these can all be seen as a kōan. There is an ancient who became enlightened on seeing peach blossoms; there was another who understood enlightenment when a stone hit a bamboo while he was cleaning the garden. If we really use our eyes we are able to see everything as a kōan and therefore we can have as many new kōans as we want. Kōans do not have a division into new and old; it should be sufficient to see all of creation as a kōan.

A TALK GIVEN FOR THE FESTIVAL OF BODHIDHARMA

Rev. Teacher L.B.H. Kinzan Learman, O.B.C.

Why did Bodhidharma come from the West? This question has been asked by many disciples of the Way since he arrived in China from India many years ago. When I first stopped to consider it, what occurred to me was 'Taisō Ekā', the second Patriarch, and further, all of the many disciples of the Way who followed the teachings of Bodhidharma. The words of the Morning Service Scripture come up as well: "Supreme mind in words can never be expressed and yet to all the trainees' needs it does respond."¹ Bodhidharma's appearance in China came out of the sincere aspiration of those who desired the Way. And how is it that Bodhidharma came from the West? He was willing to be used by Buddha Nature in order to cleanse karma. He was willing to reach in all directions, to all worlds to offer the fire of meditation to those who would benefit. "When a great need appears, a great use appears also."²

Not long after he arrived in China, the Emperor asked Bodhidharma the following question:

'What is the first principle of the holy doctrine (of Buddhism)?'

Bodhidharma replied: 'Vast emptiness,' (i.e. no self, limitless Buddha Nature) 'and there is nothing in it to be called holy, sire!'

'Who is it then, who is now confronting me?'

'I know not, sire.'

As the Emperor did not understand, Bodhidharma went to Shōrinji and sat facing a wall for nine years.³

What is "vast emptiness?" What did he mean that there is no holiness? From our viewpoint, no holiness can be easily misunderstood. If there is no 'blessed state' to achieve, what is the point of Buddhist training?

"Vast emptiness." Limitless Buddha Nature. All beings, in essence, are of Buddha Nature, their substance is Buddha Nature: from the lowliest beast to the highest being, from the worst to the best. Buddha Nature is not something to be achieved. It is already. Enlightenment is to awaken to this in a real way and enlightened action is to leave behind considerations of holiness and unholiness--to do that which needs to be done, without praise without blame, without praising, without blaming. There is no separate self that becomes holy as the result of right action. This is vast emptiness. There is only Buddha finding Buddha. This is limitless Buddha Nature.

1. "The Most Excellent Mirror Samadhi," *Zen Is Eternal Life*, Rev. Rōshi Jiyu-Kennett, O.B.C., Dharma Publishing, 1976, pp.280-
2. Dōgen Zenji's "Genjo-kōan," *Ibid.*, p. 174.
3. *Essays in Zen Buddhism, First Series*, D.T. Suzuki, Grove Press New York, 1961, p.189.

There was a Taoist and Confucian scholar who later became known as Taisō Ekā. Still dissatisfied with his own understanding of the Truth, he went to seek instruction from Bodhidharma at Shōrinji. It is said that he waited in the falling snow, overnight, with no reply, nor word, nor sign from Bodhidharma other than the Master's continued zazen.

In the morning, Bodhidharma took pity on him and asked: 'You have been standing in the snow for some time. What is your wish?' Requested for instruction, Bodhidharma said, 'The incomparable doctrine of Buddhism can be comprehended only after a long hard discipline and by enduring what is most difficult to practise. Men of inferior virtue and wisdom are not allowed to understand anything about it. All labors of such an one will come to nought.'

Taisō Ekā at last cut off his left arm with the sword he was carrying and presented it before the teacher as a token of his sincerity in the desire to be instructed in the doctrine of all the Buddhas. Said Bodhidharma, 'This is not to be sought through another.'

'My soul is not yet pacified. Pray, master, pacify it.'

'Bring your soul here, and I will have it pacified.'

Taisō Ekā hesitated for a moment but finally said, 'I have sought it these many years and am still unable to get hold of it!'

'There! It is pacified once and for all!'¹

How similar this is to Hui Neng's experience: "Awaken the mind without fixing it anywhere!" Do zazen! And Bodhidharma's example and advice are something that we can follow today:

Do not shy away from the difficulties of training. Although our method of training is simple, to follow the heart is not always easy. And be clear on the following point: Bodhidharma did not ask for Taisō Ekā's arm. He stated the conditions of training which are long, hard discipline, superior virtue and wisdom. Out of his own desperation, Taisō Ekā was moved to cut off his arm.

What was Taisō Ekā's discipline, superior virtue and wisdom such that Bodhidharma was moved to teach him? It was his perseverance and his willingness to give of himself for the sake of the Truth. Historically, it is uncertain as to whether Taisō Ekā actually cut off his arm during this first interview with Bodhidharma. He may have lost it during an attack from robbers at a later date. Nevertheless, my Master told us the following about Taisō Ekā which should dispel any doubts about his ultimate sincerity.

1. *Essays in Zen Buddhism, First Series*, D.T. Suzuki, Grove Press, New York, 1961, p. 190.

cerity, his ultimate willingness to value the Dharma above all else, including his own life.

The Emperor of China of the time of Taisō Ekā was very authoritarian. In an interview with him, Taisō Ekā was asked to affirm the ultimate authority of the Emperor. Taisō Ekā declined saying that the Highest Authority was Truth itself. Dissatisfied, the Emperor threatened to behead him if he did not retract his statement. Taisō Ekā refused, knowing that to do so would betray what he knew to be true. The Emperor beheaded Taisō Ekā.

Like this, be willing to give of yourself in big ways, for the sake of the Dharma. Be willing to give of yourself in small ways, as I am sure that Taisō Ekā did on many occasions.

Do not seek for the truth outside yourselves. The field of training, of meditation in daily life is your own mind and body. Accept and trust your own experience of meditation. This means that Taisō Ekā was *right* to go to Bodhidharma to ask for instruction. In spite of himself, he was *already* in tune with what he needed to do. Trust your own experience with the honesty and humility of Taisō Ekā. Mindfulness, which means awareness, recognition and acceptance of each and every state of mind and body, including ignorance, is the key to the gateless gate. Do not worry about Taisō Ekā's many years of search before finding Bodhidharma's truth within himself. One must desire the Way even after the eye of wisdom is opened. The search is the Way and to look back on one's life with enlightened eyes is to see no speck of dust, no waste of time whatsoever.

A TALK GIVEN ON SOME ASPECTS OF SEGAKI

Rev. Teacher L.B.H. Kinzan Learman, O.B.C.

We shall be calling on the aid of the Buddhas, Ancestors, Bodhisattvas and Guardians in the Ceremony of Segaki and this is something I would like to talk about a bit. My Master likens the teachings of Zen and the teachings of Shin Buddhism to two entrances to the same tunnel: Zen emphasising the intuitive knowledge of Buddha Nature within oneself and Shin emphasising the refuge in something greater than oneself. The gateway of Zen is through the immanence of Buddha Nature in all things, at all times; the gateway of Shin is through the transcendence of all things at all times by Buddha Nature. "He is me now; I am not Him"¹ is Great Priest Tōzan's way of expressing this. Both entrances are valid, correct and simultaneous. Both wind up appreciating the fact that within each, is the other; without both, one's ship founders.

How do the Buddhas, Ancestors, Bodhisattvas and Guardians appear? Why do they appear?. Quoting again from Tōzan, "Supreme mind, in words, can never be expressed, and yet to all the trainees needs it does respond..... Trainees embrace the ultimate. Masters contain the means."² ie. the Tathāgatas teach. The following is from the biography of the late Phra Acharn Mun, a Thai Bhikkhu of the Theravadin tradition:

On the nights following the Ven. Acharn's full-final attainment, there were a number of Buddhas together with their arahant disciples who paid him a visit in appreciation for his deliverance. On one night a Buddha with tens of thousands of disciples would come, whereas on another night another Buddha would come with hundreds of thousands of his disciples. The numbers of disciples accompanying each Buddha was not the same, depending on the achievement of each Buddha. Those disciples who accompanied each Buddha, however, were not the actual number of disciples. They were merely symbolic, representing the total number of disciples of one as compared with those of another. Among the arahant disciples were also a number of sāmaneras following along. In the abstract or impersonal sense, the term 'arahant' applies to sāmaneras as well as bhikkhus.

The Buddhas instructed the Venerable Acharn on many points...

One question the Venerable Acharn asked was the following:

1. From the life of Butsudanandai Sonja in Keizan Zenji's "Denkōroku", *Zen Is Eternal Life*, Rev. Rōshi Jiyou-Kennett, O.B.C. Dharma Publishing, 1976, p.230.

2. "The Most Excellent Mirror--Samadhi", *Ibid.*, p.280-2.

I have no doubt in the Buddha and the Arahant disciples, but how, after your *anupādisessa-nibbāna* [complete passing away without any remainder or residuum], are you still able to come in such a form?

In reply the Buddha said, 'Such a temporary form is necessary for one who has attained to absolute purity, but who is without form, to come to one who has attained to absolute purity, but who still assumes a mundane form. But when both have attained to *anupādisessa-nibbāna*, then no mundane form is necessary. The same is true between the Buddhas, who were able to know about the Buddhas before them through this process of mundane form first, taking this manifestation as a temporary means of communication. There is no expression or manifestation through absolute deliverance. In the same manner have the Tathāgatha and arahant disciples assumed our manifestation to you, in order that you may be able to know and see what a particular Buddha and the arahant disciples look like.

In other words, wherever contact through a mundane form is required, an assumed form is necessary to make that contact possible. But wherever a relation through absolute deliverance is required, then no more form in the realm of mundane form is necessary, since both sides are already equal and identical. However, when characteristics are to be made known, a mundane form is again required as a contrast by which one may be able to understand that absolute deliverance is characterised by being void of signs, manifestations, or expressions, being naturally brilliant and also being supported by a blissful peace beyond compare. Those who understand this fact do not have any doubt as to the absolute deliverance that is to be expressed or described through mundane form [relatively speaking] and the absolute deliverance that exists by itself without dependence on anything whatsoever.¹

As Tōzan says it in the *Most Excellent Mirror-Samādhi*,² "Supreme mind, in words, can never be expressed and yet to all the trainee needs it does respond." How clearly this parallels the teaching we have been given in *How to Grow a Lotus Blossum or How a Zen Buddhist Prepares for Death*.³ The five columns, the Buddhas and Ancestors all appear out of Great Compassion, for the purpose of pointing and clarifying the Way. Do not doubt the existence of That which transcends ourselves, take refuge in It, and do not look for It in external things.

The ceremonies of Segaki and Segaki Tōrō are an opportunity

1. From *The Venerable Phra Acharn Mun Bhuridatta Thera*, compiled by the Venerable Phra Acharn Maha Boowa Nyanasampann o, Bangkok, Mahamakut Rajavidyalaya Press, 1976, p. 126.

to offer the merits of the Dharma to all beings in the six worlds, so that karma may be cleansed and thereby, the cessation of suffering realized. Just as the more we become like the Buddhas and Ancestors through our training, the more we come to experience and learn from them, so too, the more we recognize our own faults, the better able we are to relate to and understand the six worlds. It is through the aegis of our bodies and minds that we come to realize how they appear and the particular spiritual difficulties which characterize each realm. We also come to realize the value of being willing to offer the Dharma to all beings in the six worlds.

I would like to share with you an experience I had which was a gateway for me into an understanding of the appearance of the six worlds. It is interesting to know that the major pitfall of each realm lies in the attitude of mind which is associated with each of the fingers of our right hand and that the potential for turning them into a Dharma world lies in the attitude of mind associated with the same finger of the left hand. My meaning will become clear in the following.

Early on in my training, I became very attached to one of the monks because of the great kindness he had shown me. I was always looking for guidance from him, and in return, always open to helping him in whatever way that I could. Now, although I noticed there was a great deal of attachment and jealousy on my part, I persisted because the relationship was what I wanted training to be: at no time before had I been able to give of myself so wholeheartedly for such a great purpose which is the Dharma. I persisted in this, and one day, my right ring finger stiffened up and curled backwards such that I could not move it. I knew instinctively that it was the result of taking refuge in this other monk and that the stiffness would continue as long as I continued to bind myself to a particular individual through giving because this is what I wanted--even though I instinctively knew that I was not being completely truthful and right.

I learned that the attachment associated with the right ring finger is one of wrongful refuge in external things and the suffering that results is in the form of increased craving, attachment and an inability to derive any real and lasting benefit from that which is offered. This is the description of a "hungry ghost" whose karma it is to be always wanting something from others. Furthermore, hungry ghosts are often depicted

2. "The Most Excellent Mirror-Samādhi" in *Zen Is Eternal Life*, Rev. Rōshi Jiyu-Kennett, O.B.C., Dharma Publishing, 1976, pp.280-1
3. *How to Grow a Lotus Blossom* by Rev. Rōshi Jiyu-Kennett, O.B.C., Shasta Abbey Press, 1977.

with water turning to fire when it reaches their lips, and with huge bellies and tiny throats that do not allow them to swallow any food. It is a realm, a state of mind and body, in which extreme craving and dissatisfaction predominate. The important thing, in terms of one's training, is not to experience any of the six realms in an objective sense. The important thing is to recognize the appearance of the six worlds when they arise within our own mind and body, within our own circumstances, and to take refuge in the Buddha instead.

Whilst extreme craving and dissatisfaction predominate in the realm of the hungry ghosts, intense and all-consuming pain predominate in the realm of the hells, ignorance and lack of self-control in the animal world, willfulness and the seeking of control and power over external things in the world of the 'titan asuras', complacency in heaven. The human world is characterized by a varying balance of all of the above. Within each spiritual difficulty, however, there is a quality, when put to right use, that opens us up to a Dharma realm such that one can benefit from the experience of others when true advice is taken to heart and followed. This is called "enlightenment through others." The 'titan asura' (associated with the right index finger), can be converted to a Bodhisatta who, through being willing to *follow* the heart and change *himself* in whatever way is necessary, learns to point the Way for others. Likewise, the other spiritual difficulties can be converted into strengths.

As one's training deepens, as one is willing to allow all things to arise, each in its own time, and allow all things to pass, each in its own time, the (already) illusory barriers between self and other, the human realm and other states of existence, time and place disappear. Because Buddha Nature is immanent in all things at all times, the merit of the offerings can be dedicated and received. Because of their own discriminatory minds, not all beings are ready to receive the merit of what is offered. Thus, Shakyamuni Buddha warned his disciples that "rites and rituals" do not have the power to wipe out the effects of karma. Some beings are ripe to receive it consciously, and thus, are seen to benefit more directly. Thus we have pictured in the Wheel of Life some of the hungry ghosts gathered round the Bodhisatta who is visiting their realm--actually receiving the water he is pouring out for them, whilst other gakis (hungry ghosts) still do not know of his existence and are still in desperate straits.

Segaki is a time of offering and sharing the Dharma and other good things. Let us pray that we "may all ascend the brilliant altar and realize the Truth."¹

1. "General Offertory 1", *Zen Is Eternal Life*, Rev. Rōshi Jiyu-Kennett, O.B.C., Dharma Publishing, 1976, p. 306.

TRAINING FOR ONESELF AND OTHERS

Rev. Rōshi Jimyo Krasner, O.B.C.

I have heard it said that most people come to Zen training asking, "What's in it for me?". Although in my experience this is true to some extent, many of us also wonder how we can use our training to help others. For me this was definitely the case. After a term as a lay trainee at Throssel, I left with the intention of earning money to return, but also hoping to find a job in which I could benefit others. Without much difficulty I found work in a residential home for the physically handicapped. I worked long hours doing work usually regarded as necessary but unpleasant; taking people to the toilet, feeding them, bathing them etc. To my friends and relatives I appeared to be doing a wonderful job of helping other people. However, it gradually became clear to me that my work, although necessary, was only a beginning. The problems of people paralysed in an accident or stricken with an incurable crippling disease are primarily spiritual. I soon found this out; I found myself being asked for help I did not know how to give. What was I to say to an 18 year old girl, paralysed in a car crash, who could see no future for herself? How could I help a young woman in her twenties, almost exactly my age, a multiple sclerosis victim who told me she wanted to die? What answer could I give a man, crippled for 14 years, who asked me why he should live, what use was he to himself or others? I did not have the resources needed to answer these desperate questions. Although I felt sure in my own mind that the answers could be found through meditation, I had not yet *proved* this for myself, and could not show it to others. How could this be done?

A clue as to the answer came from an unexpected source. One day Pete, a man in his early thirties almost completely paralysed from polio contracted in childhood, came to the home for a brief social visit. Outwardly he appeared to do little; he asked for his pipe to be lit, chatted to old friends, got acquainted with new residents, cracked a few jokes - nothing apparently special. Yet when he left some of the constant undercurrent of despair was noticeably gone. I was sure there was actually more light in the room than before. The young woman with multiple sclerosis mentioned above, usually sunk in hopelessness, smiled and remarked that she had never seen anyone so handicapped yet so cheerful. Neither had I, and I wanted to know more!

Over the next few weeks I made a point of getting to know Pete. I gradually learned that out of the deep despair he had felt as a teenager at his apparent lack of future, he had slowly

managed to come to terms with the way things were, and finally to a complete acceptance of himself and his life. That which he found had brought him peace, which was now clearly visible to people he came into contact with. By this means Pete was helping both himself and other people, quite unintentionally, in exactly the way I realised was necessary. Although not following any specific religious path, he was a Bodhisattva, helping others through simply doing his own training.

This incident showed me clearly that in order to help others one has to put one's own training first. My mistake was one that is commonly made; I thought there was a basic difference between the work of an Arahant - one who trains for himself, and a Bodhisattva - one who trains for self and others. Actually, only by doing one's own training at all times is it possible to help others in a real way. Only by acting from the Heart of meditation by asking what is good to do, will we be able to truly help. In a situation such as I was in at my job, the help required may be physical, it may be to lend a sympathetic ear, or merely to keep out of the way, but it will only be truly effective if the selfish self is out of the way, so that we can clearly see what needs to be done.

However, real help is actually much deeper than this. The desire to help others is often based on the fundamental mistake that we have something to give them. This assumes that there is something which they do not have. This is not basically true. All people, old or young, strong or weak, whole or handicapped, male or female, have the Buddha Nature, i.e. they lack nothing in a real sense. The people in the home I worked in were asking, not only for physical help, but for a meaning to a life suddenly apparently stripped of its value, for something beyond their everyday existence with its pain, loneliness, and seeming degradation. The question, "Why should I live, what use am I?", really meant, "What is there beyond this seemingly meaningless existence with this now useless body?" In Buddhist terms, they were asking how to find the Buddha Nature within themselves. This question, especially obvious to a handicapped person, is actually just as crucial to everyone else. It has to be answered by each person for him or herself. Each of us has to find the Buddha Nature within ourselves; others cannot do it for us. Therefore the only real way we can help others do this is by doing it ourselves, so that we may show them by our example.

Thus on the deepest level there is no difference between training for oneself and for others. We do our daily meditation; we constantly ask what needs to be done, and by this means the selfish self falls away naturally and the Buddha Nature begins to show

itself. When this happens others see it, even though they may not be aware of exactly what it is they see. Most of us have met people who appear to have something out of the ordinary; we are not sure what it is; but we know we want it for ourselves above all else. Many of us when we first come to a monastery see this in the Master and some of the senior monks; it may be a primary reason for our staying at the monastery. We see the benefits of training, and something within us responds, and longs to do the same. Thus we decide to stay, to learn to meditate, we put our faith in what the monastery has to offer, for we can see that it works!

By this means the Zen trainee shows to others the fruits of his training, demonstrates what can be achieved. For this reason he must always make sure that he himself is on the path at all times, that the Light of Buddha always shines within him that it may be seen by others. Thus, however far we go, it is always necessary to put our own training first, to make sure we take time to meditate, and do not concentrate solely on others needs. We have to put money in the bank, not give it all out to others so that we have nothing left! We have to be able to show the Buddha Nature at all times; thus our own training must come apparently before helping others. When it does, we find the two are in no way separate. Thus training by its very nature is for self and others. Rev. Zenji puts it very aptly:- "It is the duty of every trainee to share with the world the glory of his own understanding..... The trainee may take up the work of a doctor or a nurse, a teacher, hotel keeper or a servant, but his nature will be so different from that of ordinary men that all the world will notice and want to copy him. So just by being an Arahant he is, in fact, a Bodhisattva. By this gentle method of teaching, which is devoid of proselytising, he will gradually lead others away from the idea of personal gain to higher things." ¹

The above is not meant in any way whatsoever to criticise or put down the work done by social workers, or others doing similar jobs. Having done this type of work myself for a short time, I have nothing but respect and admiration for those who can do such tasks for years on end. However, it must be emphasised that this by itself is not the way of a priest. The primary function of a priest is to show the Buddha Nature in all he or she thinks, says, or does, so that others may see it and awaken within themselves the longing to find it too. This is truly to

1. "The Heart of Manjusri", *Zen is Eternal Life*, Rev. Rōshi Jiyu-Kennett, O.B.C., Dharma Publishing, 1976, p.60.

help, and the benefits of so doing extend far beyond what can be seen or even imagined at the time. When the self stops being in control, It is the Cosmic Buddha Himself who works through the trainee, and thus everyone is helped in the only true way. Therefore by this means it is possible to help all beings; in this way one can train for oneself *and* others.

RULES OF THE MEDITATION HALL

Rev. Teacher L.B.H. Kinzan Learman, O.B.C.

[To be used in the Zendo of Throssel Hole Priory].

Dōgen Zenji said that the correct ordering of our daily lives is "the first appearance of the kōan" and is the "heart of Buddhist training."¹ There is order in the universe, without which the harmonization of body and mind could never take place. To discover that order and live by it, i.e. to ask, "What do I need to do?" and to do it, is the first appearance of the kōan and the heart of Buddhist training. The following are guidelines of behavior that reflect an inner realization of the Truth.

- 1) Be on time.
 - 2) Always enter and leave via the left or right side of the doorway. "Never go boldly through the centre of the entrance."² It is important for Zen trainees not to be self-centred. "When all things teach and enlighten us, we are enlightened,"³ says Dōgen Zenji. It is this humility, which is easily lost throughout the day, that we are reminded of by the doorway of the Meditation Hall.
 - 3) Upon entering or leaving the Hall, make gasshō and bow to the statue of Shakyamuni Buddha. This is out of gratitude and respect.
 - 4) When within the Hall and walking to and from our places, the hands are clasped in sassiu. The eyes should be downcast a few feet ahead. These actions help to keep our minds centred within ourselves.
 - 5) When within the hall, there is no talking. This means we are willing to set aside our worldly concerns. It comes out of our effort to develop an awareness of our inner selves. It means we *listen* with our bodies and minds.
 - 6) There should be no rushing about within the Hall for this creates a disturbance. Likewise, there should be no "creeping about."⁴ Trainees' actions need to be gentle and straightforward.
 - 7) Before taking their seats upon the tan, the trainees bow to their meditation cushions, turn clockwise and bow to the other trainees within the Hall. This is out of gratitude for the opportunity we are given to do Zazen and out of recognition and gratitude for the training of
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1. Dōgen Zenji's "Bendohō", *Zen Is Eternal Life*, Rev. Rōshi Jiyu-Kennett, O.B.C., Dharma Publishing, 1976, p.113.
 2. Dōgen Zenji's "Taitaikōhō", *Ibid.*, p.91.
 3. Dōgen Zenji's "Genjo-Kōan", *Ibid.*, p.171.
 4. Dōgen Zenji's "Bendohō", *Ibid.*, p.118.

others. If one person truly trains him or herself, all beings are helped thereby. After getting off the tan, the same bows are made. The trainees to either side, left and right, and directly facing the trainee, recognise these bows with a gasshō.

- 8) Once upon the cushion, the trainees turn clockwise to face the wall, centre themselves on the tan from side to side, position the cushion one hand's width from the front inside edge of the tan and do Zazen. The Scripture books should be placed neatly to one side. When the bell is rung three times at the start of the meditation period and two times at the end, all trainees make gasshō and bow. Trainees sit in straight rows and do all things in an identical manner. This is not for the purposes of conformity. It is an expression of spiritual equality.
- 9) If a lecture or an instruction is given within the Hall, be "grateful, attentive, and do not require its repetition"
- 10) Before filing out of the Hall, place the meditation cushion one hand's width from the front, inside edge of the tan and place the Scripture books neatly on top of it. The Hall must be left tidy and ready for use.



1. Dōgen Zenji, "Taitaikōhō," *Zen Is Eternal Life*, Rev. Rōshi Jiyu-Kennett, O.B.C., Dharma Publishing, 1976, p.89.

THE NATURAL WAY OF TRAINING

Granville Cousins

The weather has been quite mild here at the Priory over the last couple of weeks, but still clothed in thick jumpers and jacket, I took a spade and began to dig a hole in the ground just behind the new Zendo building. I was extremely warm in a short time so I then removed my jacket. What a beautiful clear day; but it was then that the "Wheel" began to turn, in the wrong direction might I add, for little by little, I became more uncomfortable, because my task at hand was developing into a conflict of how the job was actually going and how I wanted it to go. For a start my wagesa kept slipping from around my neck and obscuring my vision as I bent down deeper into the hole. This little annoyance coupled with the fact that the ground was quite stoney, which tended to slow down the digging operation, proved to be a fertile setting for frustration to encroach into my peacefulness. Then 'Do not be angry' came into my head. But how does one apply this in a situation in which one is angry? Well first of all, I accepted the anger, which prevents the situation from being further complicated by being angry at the fact that one *is* angry, and then to offer up this anger, in other words to give it away. After all it does not belong to me anyway. Well this offering up uncovered another step in the process. To whom does one offer this anger? Well quite frankly it does not matter only that the result of giving leaves one with a sense of satisfaction and release. Such a small thing really, but if training works in this small way, why cannot the same principles apply at deeper levels too?

In my own experience training is leading me in a seemingly different direction than the one I first set my sights on. I wanted meditation to enable me to be more capable in the areas of my life that were a source of discomfort coupled with the bonus of spiritual fulfilment. The means by which one comes to training are unimportant in one sense, but in another we have to be grateful for the means or reasons for they provide us with the initial urgency to 'getgoing.' However as the path begins to unfold these very objectives can in themselves, prove to be formidable obstacles, because through the practise of meditation we no longer produce this 'greed energy' which can drive us on in the pursuit of worldliness or spiritualness if we are not mindful. In myself, as this greed energy ceased to have a hold, my life and aspirations crumbled all around and the self-made castles just turned into sand. But we still have to go on with our daily jobs being either construction, work in the kitchen or looking after the animals. All are important, but not so easy to carry out when one feels drained of the impetus to press on. This

can be a dangerous stage in training because at these times the entertainments of the twentieth century can be a very tempting and easily accessible way out of this suffering.

Here at the Priory, as part of my reading schedule, I have been studying *The Collected Works of St. John of the Cross*¹ and again the Wheel turned but in a different way than before. For something inside opened, something that made me take a good look at myself and take a grip of my situation. It was as though everything I read bore a direct relationship with what was going on with me at this particular time. He talks about how a being in his search for union with God, or the Cosmic Buddha, enters the dark night of the soul in which the person empties himself of that which is not conducive to Union with the Ultimate. This is done by the purgation of the sense faculties. And living in a monastery is itself a purgation by the mere fact that one is not continually bombarded with sensual stimulation which tends to increase the very appetites we are trying to clean up.

If from the experience of the senses, basic Truth you do not know, how can you ever find the path that certain no matter how far distant you may walk.

This phrase from the Sandokai runs through my mind and as other cloudy chambers are opened. Because we experience through the senses, we can only contemplate what is actually experienced. Therefore all manifestations are the object of contemplation or simply sitting still within everything. This realisation explained a lot of the negative feelings and also helped give me new strength to carry on. Although we can't always avoid certain circumstances, it is possible to not be tossed around by them. I was being tossed around and wanted to know why. The only possible way to look into this was by deepening my meditation and finding out where I was going wrong. Perhaps some of you may be familiar with the feeling of not being in harmony with what you are doing at the present moment, the feeling of duality, like your job at hand is here and your mind is somewhere else. Well, I found this kind of introversion quite a problem because I knew that with correct practice one experiences a greater oneness of life and not separateness. I found that a big part of this duality was due to my confusion about the correct focusing of the eyes during seated meditation. In fact the eyes and mind are closely related. Whilst in meditation, I would allow my gaze to become foggy which tended to allow my attention to wander. However a sharp pain in my knee quickly brought me to the realisation that

1. Trans. Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O. Washington, D.C., Institute of Carmelite Studies, 1979.

2. Morning Service, *Zen Is Eternal Life*, Rev. Rōshi Jiyu-Ken Dharma Publishing, 1976, p.280.

this was incorrect practise. It is important to keep the eyes open and in focus in their normal way. This helps the mind to stay present and aware. Another difficulty was learning how to deal with deliberate thought. The more I tried to understand and eliminate this running commentary type of dialogue the more magnified it became. This kept happening until my mind reached such a strained condition that it just gave up trying, and allowed all thoughts or other distractions to flow by naturally. And also with the breath. For some reason I had to be in control of these processes, which instead of resolving the problem tended to be the proverbial 'spanner in the works.' How difficult it is to allow this body-mind to be natural. If only we can be aware and stop meddling with the process then we will surely find our true home.

What gives me the courage to endure this dark period is a 'little voice' inside that keeps goading and encouraging me to 'Go On.' This and the guidance of other members of the Sangha who have travelled this path before us. The Buddhas and Patriarchs have all gone this way so the road is well signposted, but we do need to do our bit and follow the heart. Instead of looking to others for answers we have to be able to turn the spotlight within and meditate, this is to truly take refuge. I'm sure many of us are familiar with stories of people who after undergoing extreme deprivation and hardship have been able to transcend their suffering and turn to religion. One such person is a friend of mine who came to the Priory a little while ago. Whilst working as a 'Shot firer' in Australia he was pinned between a wall of gellignite and an oncoming rail truck that had broken free. The truck severed his right leg just below the knee and during the hours of anguish and pain, whilst trapped down the mine shaft, Kanzeon answered his cries and he was able to transcend the agony and experience a great peace. This incident stopped him in his tracks and made him look for a way out of the suffering he was now faced with. Through Buddhist practise he learned that it was possible to go on, not because we suffer and look for an escape, but in spite of it. This person I have known for many years, but on that day at Throssel, he turned the Wheel of Compassion in me, in empathy, and although he may not know it, because of his experience, he gave me a little more strength.

Going back a few years now to when I first came to Throssel, the first piece of reading material assigned for study was the chapter taken from *Zen Is Eternal Life*¹ on "Understanding the Heart of Kanzeon." Over the years through the ups and downs of I. Rev. Rōshi Jiyu-Kennett, O.B.C., Dharma Publishing, 1976, pp.33-42.

of daily life, gradually I have come to understand certain aspects of the work of Kanzeon. You know the old saying that there are no atheists on a sinking ship, well desperate situations can produce the most clear understandings. When I've really felt down in desperation I have called out to Kanzeon and somehow in a way beyond my comprehension He answers my prayer. This could take the form of either a letter or phone call or just my frame of mind would change thus enabling me to see the problem from a different perspective. This has happened in a way that is not coincident although I can give no explanation of how it works. As our relationship becomes more meaningful I also have to learn how to ask in a different way. 'Lord whatever is your will, will do it.' This is the only way of which I know. This act of surrender means that I don't have to struggle in the same way which I used to and the feelings of inner peace stay with me longer periods also.

In many ways these months at Throssel have been ones of discovery, for these things of which I talk about are not new I've been this way before, but such a long time ago. I guess what I would call being natural. The mild autumn days have passed now and I gaze out over a wind-swept snow-covered moorland. Stay at Throssel has enabled me to sort out many snags that I encountered in training, but the day to day routine of life, both here and in the world, can be the solid foundation with which to grow a healthy plant. The hole was finished long ago and in it lies the body of DharmaBodhi, one of our ducks that passed away recently. His grave lies just behind the new Zen building in the Animal Cemetery together with our other trust friends of the past.

PRIORY NEWS

Outside Retreats: A number of retreats organised by our lay members were held outside the Priory in the past few months. Rev. Teacher Andō travelled to Holland and Germany and Rev. Teacher Kinzan conducted a Lancaster Zazen group retreat and Zazen workshops, sponsored by the Lancaster and Durham University Buddhist Societies. A talk was also given in Southsea.

Upcoming Retreats Outside the Priory: Because of the weather, we have tried to schedule most of our outside retreats during the winter months this year. The Oxford Buddhist Society has invited us down and we shall do a Zazen workshop on the evening of January 28th, 1982, from 7:30 - 9:30 pm, at Linacre College (Lecture Room 1). The Southsea Zazen Group is organising an introductory retreat for the weekend of Jan.29-31. For details, contact Mr. Peter Lavin, 36 Castle Road, SOUTHSEA, Hants., PO5 3DE, telephone 0705 754490.

The success of the previous two workshops sponsored by the Lancaster University Buddhist Society has prompted an invitation for another workshop to be held on Thursday evening, 7:30 - 9:30 pm, February 4th. We shall also be doing an advanced retreat in the Lancaster area the weekend of Feb.5-7th. For details contact Mr. Paul Taylor, 24 Leachfield Road, GALGATE, near Lancaster, Lancs., LA2 0NX, telephone 0524 751957.

The Salisbury Centre, 2 Salisbury Road, EDINBURGH, EH16 5AB, telephone 667-5438 is sponsoring an Open Evening at 8:00 pm on Friday Feb.19. (A minimum donation of 50p is requested.) Zazen instruction for beginners and a talk about Zen training in daily life will be offered. We also shall be giving a two-day retreat at the Centre, Saturday and Sunday Feb.20-21. Previous bookings are required. Please contact the Salisbury Centre directly for details.

Animals: Our mallard drake died suddenly, but peacefully Nov.18, 1981. He was given a funeral and buried in our animal cemetery behind the new Zendō. A recent retreat guest has offered to give us another drake.

Gifts: Our thanks go out to all of you who brought up bits and pieces to the Priory and to those who responded to the Scholarship Fund appeal. Jams and sauces have come in handy for our 'day off' brunches and several thoughtful guests brought cakes and other baked goods up for retreat weekends. This relieved some of the pressure on our cooks! In addition to produce and other food items, we have received some very unusual houseplants, writing cards, candles, paraffin heaters, garden work gloves, firewood, floor matting and photos, lay-out and design work for our Journal,

our new Wedding certificate and our upcoming poster. A number of trainees have been helping with the production of zafus for sale in the Gift Shop and this has been very helpful. Postage stamps have always been welcome. The Sacristy could use any small bells that you might have stashed away, unused.

News from Shasta Abbey: British monks Revs. Jigen Bartley and Mokugen Kublicki qualified for their parish priest certificates in the fall of 1981. Peter Bonati entered as a postulant. Our congratulations!

The new Zendō has been completed at the Abbey and all reports are very positive. A wood-fired central heating system has been installed which now also supplies hot water for the bathhouse. The monks gather the fuel for the many woodburning stoves, felling and hauling dead trees from the National Forests near the Abbey.

JOURNAL ANNOUNCEMENT

We regret that Nos. 2 and 3 of this year's Journal have not been published. We hope that you will continue to bear with us until we can get them out.

HEALTH

We request that guests postpone their visit if they have, or have been in close contact with anyone who has, a communicable illness of any kind (THIS INCLUDES COLDS AND 'FLUS) within one week of the intended visit. We will be glad to help arrange an alternative time of visiting for anyone who must cancel for this reason. If you have questions as to the possible contagiousness of the illness, please give us a ring, or consult your doctor.

BOOKS AND SUPPLIES
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ITEMS	ITEM
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PRICE

Zen is Eternal Life	£ 7-12
How to Grow a Lotus Blossom	5-02
The Wild, White Goose, Vol I	4-12
The Wild, White Goose, Vol II	5-02
The Book of Life	5-64
Shasta Abbey Book of Ceremonies	1-38
Shasta Abbey Psalter	1-05
Zen Meditation	2-05
Buddhism and Respect for Animals	1-49
Becoming a Buddhist	-76
Death and Rebirth	1-20
Sexuality and Religious Training	1-05
Kyōjūkaimon	-44
Shasta Abbey Books & Gifts Catalogue	1-19
Laurel's Kitchen (Cookbook)	6-55
Throssel Journal Subscription	4-25
Scriptures and Ceremonies Tape	5-49
Meditation Cushion: Regular: stuffed	5-75
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Large: stuffed	7-30
unstuffed	3-30
Wheel of Life Poster	1-70
Pine Stick Incense: One Bundle	-60
Box of 10 Bundles	4-55

TOTAL

The above prices include postage and packing and reflect the cost as if only one item is sent. If several items are ordered a refund of excess postage will be sent to you. Please make cheques payable to: Throssel Hole Priory. Send to: Carrshield, HEXHAM, Northumberland, NE47 8AL. (All prices are subject to change without notice, due to the changing value of sterling against the dollar.)

